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UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

The Dawn of Liberty

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Around the world truth speaks in new-found voices;
The darkness flees and all the world rejoices.
The people's God has heard the people's plea;
It is the dawn—the dawn of liberty.

God shakes all thrones; the jeweled crowns are falling.
"To serve, to serve!"—this is the clear cry calling.
The hosts of earth shall see a world set free;
It is the dawn—the dawn of liberty.

No longer shall the war lords strike with terror;
The end has come for darkness and for error.
The light of truth shall rest on land and sea;
It is the dawn—the dawn of liberty.

—THOMAS CURTIS CLARK

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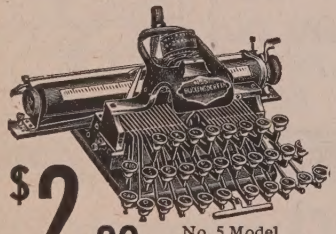

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIX THURSDAY, JUNE 28, 1917. NUMBER 18.

'O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
'Then shall all shackles fall: the stormy clangour
Of wild war-music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.'

—Whittier.

According to the time-honored custom, the Editor has moved his *sanctum sanctorum* for the summer from the Abraham Lincoln Centre, Chicago, to Tower Hill, Wisconsin, to which address all communications meant for the Editor should be sent from July 1st to September 15th. All communications to the Circulation Department should be mailed as usual to the Chicago office, 700 Oakwood Boulevard, and the patience and forbearance of our readers is counted upon for such tardiness and typographical infelicities as may result from this long-armed editing; but the experience of over a quarter of a century justifies the expectation that everything will go on with accustomed regularity and reliability.

The Annual Number of *The Reform Advocate* as usual is an edition de luxe of over 100 pages, printed on fine paper, illustrated and generously encouraged by the advertiser. Here is a paper with a "cause," fortunately backed by a lot of business energy and laymen's loyalty. Last week's edition of *The Advocate* printed in full our editorial on the New York "Conference on Democracy and Terms of Peace" from our issue of June 7. We appreciate the courtesy and rejoice in the extended audience granted us.

The Presbyterian Church of the North, in the recent annual meeting, declared, with a handsome majority, for woman's suffrage because they believe that "the influence of woman has been invaluable in such moral reforms as temperance and honest government, and because they believe all such forces should be utilized." They declared that Christian wives and mothers should be given an opportunity to assist in the great work of introducing into civic life some of the spirit of practical Christianity. Consequently they believe that "the cause of virtue, wisdom and righteousness would be promoted by the enfranchisement of the women of the country." And now the English House of Commons seems to be of the same opinion. The laggard states of the Union lying to the eastward had better hurry up or they will be hopelessly behind the times.

There is a smugness if not an impudence in the patriotism that undertakes to draft not only the living but the dead into this European turmoil. Edward Everett Hale, in May, 1861, wrote a moving lyric entitled: "Take the Loan!" The *Christian Register* reprints it as though the great Pacifist, the leader, if not the founder, of the Mohonk Conferences, whose voice against war grew more and more clear to the end, would reiterate his song concerning the so-called "Liberty" Loan. Edward Everett Hale in life would resent being quoted without his consent. Has he any rights now that he is dead? Another far-fetched adjunct of present patriotism, touched with a degree of vandalism, is a reproduction in a handsome large poster size of Lincoln's Gettysburg Address by the American Unitarian Association, to which it hopes the churches of that fellowship will give conspicuous display. Must the immortal address of the great, mild-hearted Lincoln be crumpled and used as packing around the cannon shells designed for European use? We commend to the churches the reading of the lecture by the boy Lincoln, only twenty-eight years old, on "The Dangers of Our Republic." See "The Collected Works of Abraham Lincoln," by Nicolay and Hay, Vol. I.

Entomology is brought to a war basis nowadays. The entomological department of the University of Illinois mobilizes its forces to do its bit against Germany by summoning the agricultural army to renewed energy and direct assault upon the pro-German forces of the cinchbug, Hessian fly and cut-worm armies that threaten to undermine the war efficiency of Illinois, and the war order of Professor Forbes is anything but rhetorical appeal. It tells us that "during a recent cinch bug uprising, more than 1,500 miles of trenches were laid down between corn and infested wheat by means of which a million dollars worth of corn was actually saved from destruction at a total cost to the owners of less than $50,000 and to the state of $10,000, while the invading army, conquered on

the corn line, succeeded in destroying $13,000,000 worth of wheat, oats, and other crops, which resulted in the loss of $1,053,818 worth of beef, cattle, hogs, etc." We also learn that the Hessian fly is supposed to be a descendant of those the "Hessian" soldiers brought over with them when they came to fight the battle of King George III, and the American Grain Company charges these militant Hessians with a sixty million bushel deficit in the wheat crop. Professor Forbes has been on the job fighting these harmful bugs for many years, and he speaks on the matter with authority when he says that a billion dollars a year is sacrificed to these insects in the United States. He further says that this foe can not be met by a guerilla warfare. They must be met by organized communities in well planned campaigns. When the war department of the United States marshals its forces against these greatest enemies to national life as well as individual life—the bug world—there may be more inspiration in its appeal, and greater readiness to sacrifice blood and treasure in a war that is very well worth while.

"Hardening of the Heart"

In the frenzy for outward facts and figures, the wild rush for recruits and almost religious devotion to "Liberty" Bonds, there is constant danger of our losing sight of the spiritual devastation consequent on the materialization of our patriotism.

When a few months ago the introduction of military training into the public schools of Chicago was urged, the apologists for it spared no pains in emphasizing that the chief good was to be physical. It "straightened up the boys," gave better gymnastic training to them, and there was an element of sociability in it. Boys were to learn how to do things together. Much was made of the touch of elbows. Solicitous parents were assured that the war-like side would be minimized. At first, in the early days of the agitation, parents were assured that no real guns would be handled; that even uniforms were not to be insisted upon, and that the manual of arms would come late, if at all.

Now what have we? Let recent Sunday morning Chicago dailies tell, the testimony of the camera outdoing the most vivid sentences of the reporter. Schoolboys, three thousand strong, were swung into "battle line." They took trench after trench; they charged with bayonets; they were lost in clouds of powder smoke, and the commands were confused by the rattle of artillery. But our pen fails in describing the situation when compared with the hair-lifting rhetoric of the daily papers, from one of which we quote in order to secure for it that deliberate study which will grant to parents, teachers and preachers an opportunity to read between the lines and to ask themselves

"Oh, what will the harvest be?"

from such sowing.

This graphic illustration is but one of many evidences that go to prove the rapid hardening of the American heart to the atrocities of murder, the barbarities of modern warfare. From the upper windows of the Abraham Lincoln Centre the Editor looked down the other day upon the open playground across the way, where a lot of little boys, and girls, too, were engaged in a terrible battle. There were trench shooting, bayonet charges, ambuscades, bomb throwing, generous carrying away of the wounded, first relief on battle fields, etc., carried on with such splendid nerve that the passers-by stayed their hurrying steps to watch the bloody battle scene.

In a few weeks the terrible grip at the heart of mothers and wives has given way to merry Red Cross parties, to jolly celebrations of many kinds, looking toward "doing a bit" for democracy.

How the delicate shadings of language have been lost—the perspectives of ethics marred? What easy-going philosophy is this that has taken charge of pulpit, school room and fireside, which divides all Europe into two camps—democracy on one hand and all the other bad-ocracies on the other? The black beast is the Kaiser, the white robed angels of democracy are found in the camp of the allies. And then there is "patriotism!" What an easy word it is getting to be. It means cheerful enlistment, bond subscriptions, profuse display of the flag, and prompt rising to sing the "Star-Spangled Banner!"

And how the dictionary is simplified when we come to the words "treason" and "traitor"! They represent realities so obvious that he who runs may read. It is not safe to quote your New Testament. The preachers hardly dare speak of the "Prince of Peace" lest it may discourage enlistment and render them open to the suspicion of treason. The pulpits are called upon to purge themselves from the suspicion of disloyalty by hastening to disclaim any love for the Germans, or any hesitation as to the gospel quality of every act of Congress, every utterance of the President, however contradictory they may seem. The daily paper must overlay the parables of the Good Samaritan and the Prodigal Son and the words of the other great prophets of Jewry. It is the hardening of the heart of the present generation, the coarsening of ideals, that is most to be lamented.

There is still left imagination enough to be shocked by the shredding of human flesh by bombs dropped from above, but not enough to be seriously distressed by a far more effective shredding of human limbs by bombs sent on a horizontal flight across the miles to decapitate children and disembowel their fathers.

With this introduction, we ask our readers to study the psychological effect of this experience which filled one Saturday afternoon with amusement to several thousand spectators. How tame are bull fights and football games compared with the splendid thrills which the school boys gave to their admiring teachers, parents and neighbors. As a help in this study it might be well for the up-to-date parents, teachers and patriots to re-read their favorite authorities on "suggestion," "child-training" and the "period of adolescense," by G. Stanley Hall, John Dewey and others.

Thus runs the report in the *Sunday Herald*:

CADETS STORM ENEMY'S LINES

BOYS "GO OVER THE PARAPET" AND "TANK" HELPS THEM TO FULL VICTORY.

Through clouds of yellow and white smoke and amid a continuous rattle of small firearms and era-splitting detonations of artillery, 3,000 high school cadets swept a half-mile across the inclosure in Speedway park, engaged in a furious hand-to-hand encounter and finally captured two lines of trenches yesterday afternoon.

* * *

The attacking forces were transported to the front in motor trucks, but they did not mobilize as rapidly as was expected, and it was after 1 o'clock before they had assembled and were ready to open the drive.

Prior to the forward movement of the troops, artillery fire kept the enemy from receiving re-enforcements and land mines exploded with terrific roars that added much to the realism of the spectacle.

The explosion of an aerial bomb was the signal for the advance of the first line cadets. They went "over the parapet" and dashed across "No Man's Land" toward the enemy's trenches. Barrage fire aided them and they penetrated the barbed-wire entanglements. With fixed bayonets they cleared their adversaries from the first line.

The "support" soon came up and the attack continued until the enemy's second trench line was taken. The attack was aided by a lumbering "tank" that spit fire from all sides. At the close of the maneuvers the boys formed by companies and marched past the grand stand.

The spectacle was the mimic "Battle of the Somme," staged for the benefit of the various war causes.

ONLY ONE CASUALTY.

Francis Hurst, 14 years old, 426 Englewood avenue, of the Englewood High School volunteers, incurred a crushed left leg while on his way to the front. He was sitting at the rear of a truck when another troop-transporting machine crashed into him. The lad was treated at the field hospital.

THE LITTLE WORD WE WISH TO SAY

O little word we wish to say,
Behind our lips you hide away!
Your bolder, baser brothers pass,
And these men, judge us by—alas!

Forgiven fault and comrade-cheer
You have withheld from hearts most dear;
Why, when they called, did you not come?
O little word, why were you dumb?

And now—ah, pity!—none may guess
How much you held of happiness;
How fair you were, how wise, how gay—
The little word we wished to say!

—Margaret Root Garvin.

The Conscientious Objector

Sir: We are at war.

Many of us didn't want it; but many others did; and the newspapers did, and the President did; and Congress and *The New Republic* did; and they won.

What is the duty of an individual who believes that the government of the state of which he is a part has adopted a wrong course?

Is it unquestioning loyalty and submission, as our newspapers assume? Has such an individual lost the right to protest? Is it treason still to think the government wrong? It is very hard to change one's opinion overnight.

Young men are answering the country's call to service. I want to serve my country, too.

Yet I cannot beat my brain into believing that our entry into the war was justified or mends matters.

Working for a newspaper that has been helping to whip the country into war, I have felt as if I were working for a murderer. But I have made the compromise of sticking to my job. Should I make the further compromise of joining in what I believe to be an unjustifiable murder? Should I replace a man who would do my share of killing for me?

Or should I protest as loudly as I can the decision which my country has made? I would be branded as a traitor; yet to do so would be but to obey the instinctive urging of my conscience. Is it right to be silent in the presence of what one believes to be colossal wrong?

I had always praised Karl Liebknecht without a doubt of the justice of such praise. There was a man who dared to speak out despite the cries of disloyalty and treason, too proud not to oppose his country's government when he believed it wrong. Yet I can find few responsible men and women who would not condemn a parallel course in this country as treason and disloyalty. Apparently they praised Liebknecht not because he did and said what he believed right, but because he said what they believed right.

Seriously and earnestly I ask the question, what is the duty in wartime of a citizen who believes his country engaged in an unrighteous war? Is it blindly to obey? Is it passively to accept? Is it to speak out?

New York City. —*Lewis Stiles Gannett.*

Letter to The New Republic, April 28, 1917.

Charles F. Dole at Lincoln Centre

All Souls Church was privileged Sunday to listen to an inspiring sermon by the Rev. Charles F. Dole of Boston, who spoke on the subject, "A Nation's Contributions to a World at War." After speaking of those principles of love and service, and brotherhood and kindliness to one's neighbor upon which the religion of Jesus is founded, Mr. Dole emphasized the special need of these basic virtues at this time in order that hatred may not get its evil hold upon the hearts of the people. He plead for a world-wide extension to the meaning of the President's recent utterances regarding the value of even the humblest member of the republic and the need of the united service of each for the good of all, the dependence of the whole upon each individual. He urged that no national boundary lines should be placed about these obvious truths and

that their application in times of peace as well as of war be insisted upon.

Mr. Dole deplored the complacent Phariseism, typified in the Elder Brother of the Prodigal Son, a Phariseism we are too prone to assume in our attitude toward other nations. He regretted that the United States had shut her eyes during the last three years to her splendid opportunity to lead the world by peaceful methods to brotherhood and democracy, and he urged upon all those who cannot bring their minds to approve the present attempt to shoot democracy into the world, to make their contribution to permanent world brotherhood and international understanding by standing firmly against the encroachments of hatred and racial prejudices, by standing for justice and fairness toward every individual of whatever race or nationality, and by helping to preserve that freedom of conscience and liberty of speech and opinion upon which this republic was founded.

It is much to be regretted that an engagement for Mr. Dole to speak in Rockford had to be canceled because no church could be obtained for a discussion likely to voice disapproval of the war. Rockford's loss in not hearing this gentle and able man, inspired by the spirit of love and brotherhood, and uttering only the simple teachings of Jesus, is great indeed. The Lincoln Centre audience expressed deep indebtedness for the beautiful message it had received. —S. M. Q.

A FOREST NOOK.

A nook within the forest: overhead
The branches arch, and shape a pleasant bower,
Breaking white cloud, blue sky, and sunshine bright,
Into pure ivory and sapphire spots,
And flecks of gold; a soft, cool, emerald tint
Colors the air, as though the delicate leaves
Emitted self-born light. What splendid walls,
And what a gorgeous roof carved by the hand
Of cunning Nature! Here the spruce thrusts in
Its bristling plume, tipped with its pale green points;
The scalloped beech leaves, and the birch's cut
Into fine ragged edges, interlace,
While here and there, through clefts, the laurel lifts
Its snowy chalices half brimmed with dew,
As though to hoard it for the haunting elves
The moonlight calls to this their festal hall.
A thick, rich, grassy carpet clothes the earth,
Sprinkled with autumn leaves. The fern displays
Its fluted wreath, beaded beneath with drops
Of richest brown; the wild rose spreads its breast
Of delicate pink, and the o'erhanging fir
Has dropped its dark, long cone.

Such nooks as this are common in the woods,
And all these sights and sounds the commonest
In Nature when she wears her summer prime.
Yet by them pass not lightly: to the wise
They tell the beauty and the harmony
Of even the lowliest things that God hath made;
That this familiar earth and sky are full
Of His ineffable power and majesty;
That in the humble objects, seen too oft
To be regarded, shines such wondrous grace,
The art of man is vain to imitate;
That the low flower our careless foot treads down
Stands a rich shrine of incense delicate
And radiant beauty; and that God hath formed
All, from the cloud-wreathed mountain to the grain
Of silver sand the bubbling spring casts up,
With deepest forethought and severest care
And thus these noteless, lovely things are types
Of His perfection and divinity.

—*Alfred B. Street.*

Free Religious Association

Fiftieth Annual Convention Held in Lorimer Hall, Tremont Temple, Boston, on Friday, May 25, 1917, at 10 A. M.

The President, Rev. John Haynes Holmes, occupied the chair and in calling the meeting to order he gave the following

OPENING ADDRESS

Ladies and Gentlemen:

It gives me very great satisfaction indeed to welcome you to the first of our anniversary meetings of the Free Religious Association of America.

It is not my intention to deliver exactly what may be called an anniversary address, but I shall leave to be said by the various speakers such things as might be included in a president's anniversary address. I do desire, however, at the opening of this meeting to make a few remarks apropos of this half century of our honorable society. I find my mind running back over the history of this organization which will be considered by one of our speakers this morning. I find myself looking at the list of names which appear on this program which is in your hands.

(Here Mr. Holmes read the names of the past presidents of the Association, with words of appreciation of the services that each one had rendered to the cause of humanity and free religion, the list including Octavius Brooks Frothingham, Felix Adler, William J. Potter, Thomas Wentworth Higginson, Lewis G. Janes, Edwin D. Mead and Charles W. Wendte. These names he followed with similar allusions to the following vice-presidents: Robert Dale Owen, Ralph Waldo Emerson, Lucretia Mott, Lydia Maria Child, Gerrit Smith, George William Curtis, E. B. Ward, Moncure D. Conway, Frederick Douglass, Solomon Schindler, Benjamin F. Underwood, William M. Salter, Julia Ward Howe, Joseph Le Conte, Stephen S. Wise, Jenkin Lloyd Jones, William C. Gannett, Frank Oliver Hall and John Herman Randall.)

Continuing he spoke as follows:

I am tempted sometimes to believe that these persons were not interested primarily in religion—that they were interested in certain other problems which seemed to be betrayed by organized religion in their day. But at this moment, the fiftieth anniversary of the organization of the Free Religious Association, I do not want it forgotten that these men and women were religiously-minded men and women—that they believed, as I have said, in the everlasting reality of religion; that they believed that the organized forces of religion were betraying the real interests of spiritual life, and they organized themselves together, not for the negative purpose of assailing religion, but for the positive, the affirmative, the constructive purpose of building up a new organization which should be the incarnation, so to speak, of a real spirit of religion.

This, of course, was complicated, if I may so express it, by interest in another issue. They believed in religion as expressed and defended by the free mind. Fifty years ago there was no organization of religious people in this country who really believed in or professed the ideals of the free mind in religion. You who are Unitarians, some of you, and I, who am a Unitarian, are inclined to believe that Unitarians have always been the champions of freedom in religion. But we have only to read the theological history of the Unitarian Church, and we only have to turn to the story of the lives of some of the Unitarian leaders before the Civil War—most notably of all, perhaps, Theodore Parker, minister of the Twenty-eighth Congrega-

tional Society of Boston—to understand that before the Civil War, and for a considerable period after the Civil War, Unitarians did not believe in the free mind. Unitarians had dogmas and doctrines which they offered as the only correct definition of Christianity, along with every other church of the time. There were leaders like Channing who went back to the early organization of the movement, who taught the doctrine and manifested the ideals of the free spirit. But for a long time in the history of the movement a belief in a certain inspirational character of the Bible and emphasis above all things else upon a particular interpretation of the person of Jesus Christ was a part of the orthodoxy of Unitarianism. And if I understand aright the history of the Free Religious Association, this society had its beginning in a revolt upon the part of certain Unitarians and others who believed that it was impossible to exercise all of the privileges of the free mind in the Unitarian body, and they went out to manifest to the world that religion was to be wedded with freedom, that religion could be separated from any definition of theology, that religion alone could participate and keep the pure life by giving full opportunity for the exercise of all the talents and faculties in perfect freedom of mind and heart and spirit. We have a recognition, upon the one hand, of religion in itself, an affirmation of the everlasting character of religion in opposition to the attacks being made upon all sides by those who had made the great discoveries of the new philosophy and science of the times; and upon the other hand a founding of the life of religion upon the great idea of perfect and uncompromising freedom.

It was in these two conceptions, it seems to me, that the Free Religious Association had its beginning, and the Free Religious Association from that day to the present time has served honorably and nobly as a pioneer in the field of free religion.

I am tempted to believe that not only does this society have upon its roll of honor perhaps the greatest list of names of any organization of this country, but I am inclined to believe also that among all the religious societies of America there is not one which has so wonderful and so beautiful a name in expression of its ideals as ours—"The Free Religious Association of America."

And now, if I may say just one thing else in these introductory remarks, when I came into the Free Religious Association I discovered that there was some feeling that perhaps this Association had served its purpose and had lived out its life. Of course free religion from the theological standpoint has long since been accepted by many religious bodies in our country. In spite of certain occasional violations of the principle I believe that the Unitarian Church, under the influence of its greatest prophets of the past and in obedience to the real best spirit within it, has learned the lesson of religious freedom. And I believe that many other organizations in this country have learned that lesson and are manifesting it to the world. At the present time there is no longer any controversy upon questions of theology in these liberal bodies of our country. It would be impossible to conceive, it seems to me, that it would be necessary in this year 1917 to organize a Free Religious Association for the same purposes for which this Association was founded in the year 1867.

The victory, however, which has been won in the theological field, I do not believe has wholly been won in certain other fields into which organized religion has found entrance. At this very time, for example, when certain persons in this Association were fearing that the Free Religious Association had served the purpose of its life because the theological issue was no longer a live question—at the very time there came to the fore, some eight or ten years ago, the economic question. And it was discovered in Unitarian, in Universalist, in liberal Congregational churches, that while a man could stand in the pulpit and say what he really felt that he must say upon the questions of the Bible, of the atonement or the person of Jesus Christ, he could not stand in his pulpit, or he stood there at the hazard of his professional life, if he confessed himself a Socialist, expressed interest in and sympathy for the Industrial Workers of the World, or in any way manifested his hatred and detestation of the capitalistic system of industry and dedicated himself and his church to the destruction of that economic form of life. Some of us, however, ventured to declare at that time that perhaps there was an issue of religious freedom in the economic field today which was just as important as the issue of religious freedom in the theological field fifty years ago; that just as it was reprehensible and outrageous that any man, either minister or layman, should be made to suffer because of the exercise of freedom in working out his own theory of the person of Jesus Christ, so it was reprehensible, outrageous and irreligious that any man should be made to suffer because of the exercise of his freedom in working out his theory and doctrine of an organized society. And therefore the Free Religious Association, breaking very largely with its old associations, I imagine to the disappointment and grief, I know, of certain of its old members who are interested in the theological problem alone, ventured to take up the issue of freedom in this new application of the religious life and to declare that it was just as much interested today in the economic heretic as it was interested forty or fifty years ago in the theological heretic.

And now, my friends, at this very moment when we are gathered here for the celebration of the fiftieth anniversary of the organization of this society, we find ourselves face to face with a new issue of religious freedom. Fifty years ago it was the freedom of the mind to work out its own theories of theology. Ten years ago or five years ago it was the principle of religious freedom in action and sympathy; the freedom of a man to express his sympathy for the outlawed classes of capitalistic society and the freedom of a man to exercise his right of action in behalf of those outlawed classes in order that they might be allowed to enter upon their proper economic or industrial inheritance. And now today, as I have said, we find ourselves face to face with a third issue of religious freedom, namely, the issue of the freedom of religious conscience.

There has recently been placed upon the statute books of the United States an act providing for the military conscription of the young men and the young women of this country. When a similar act two years ago was placed upon the statute books of England, in conformity with the age-old principle of the right of the individual conscience there was included in that

statute a provision exempting all conscientious objectors to war from conscripted military service. In spite of every endeavor that was made in the city of Washington by the American Union Against Militarism, the Women's Peace Party, the Emergency Peace Federation, the Union for Democratic Control, and other organizations, it was found to be impossible to persuade the Congress of these United States to grant that same recognition to the sanctity of the inward spiritual life in this country that had been recognized and granted in England.

And now we are face to face at the present moment with the very great peril of this country in the administration of its conscription act violating the sacred rights of the human conscience. And I believe that if there is any issue which should call for the interest and the activity of the Free Religious Association it is in this particular issue. (Prolonged applause.) And so far as the present officers will have the opportunity and can find the strength, they propose to use this organization for the help and support of those men who find themselves obliged to say to the Government of the United States that when they consult their own souls they find that they cannot do this thing and that they must at any cost serve the God that speaks to them in that way. (Applause.)

Then again, as a further issue presented by exactly the same problem, there is the case of the pacifist minister. It sometimes seems to me as though at the present time under the stress of war we were building up a new form of nationalistic orthodoxy, or, as Mr. Norman Angell would put it, we are today building up a new machinery of inquisition. In medieval times that machinery was operated on behalf of theology. Today we are discovering that the new machinery of the inquisition is operated on behalf of patriotism.

This presents a real issue of freedom—a freedom upon the part of a minister in his pulpit and the freedom on the part of the layman in the pew to exercise the free faculties of his own mind in dealing with the great problems of political and military life, and the freedom to speak openly and bravely what he finds within his own soul. However, to whatever extent we may have solved the problems of theology, to whatever extent we may have won the great battle of freedom in that field, I am still persuaded that the battle for liberty is still with us. There is still need of the manifestation in organized form of the spirit which spoke through the prophets of an older time and which led the martyrs to the stake and which has made it possible for the blood of those martyrs to serve as the seed of the church. So long as there is any necessity for any battle anywhere on behalf of the ideal of freedom in religion, freedom of mind or of action or of conscience, I believe that the Free Religious Association of America, like a good soldier, should stand at the post ready for service. And so long as that issue is with us it shall be my hope that this Society shall never fail. Therefore, animated by the spirit of those who have gone before, we look into the future and dedicate ourselves to that same cause which these our predecessors have glorified in the half century gone by. And in their name and in their spirit we pray together for the speedy coming of that happy day when the ideal of free religion will be incarnate in every soul, manifested by every religious organization, and our Society, therefore, with its work done, can lay down the service which it has already rendered. Thanking God, therefore, for the past and girding up our loins for the work that still remains to be done, the Free Religious Association of America today as yesterday prepares to move forward.

THE CLOISTERS.

The world without was hidden quite from view,
Its din and strife scarce found an echo here,
Yet these dark cloisters faced no prospect drear,
But opened on a close where roses grew;
Where trees and plants and skies of blue
Such beauty gave the sanctuary dear,
The nuns in calm retreat felt Heaven near,
And found the peace of God, vouchsafed to few.

O soul, aspire! but never dwell apart;
Build altars too, yet live the life of men,
But keep some chamber sacred in thy heart,—
Some cloister curtained from the common ken,—
To see as through stained glass when sunbeams dart
A world of beauty rise with light again.

The Christian Register. *Washington Van Dusen.*

The Ploughshare, A Quaker Organ of Social Reconstruction. London E. C. "Graham House," Tudorstreet. March 17. "A Soldier in the Trenches" describes "The Glories of War" in two sketches: "Going into Action" and "The Casualty Station." The first one ends thus: "We who are the victims of this carnage know that this 'glory' does not exist. Would to God that the warring nations could know the same! —say I. Yes, the poor soldier is the victim all the time. There is no animosity between the fighting men. Wounded British, Germans and French fraternize with each other, exchange cigarettes, and sympathize with each other's wounds and pains. I have seen German prisoners walking arm-in-arm with our soldiers. 'Going into action!' Yes, let us go into action, but not to slay and torture, but to build up a happier and brighter world redeemed from the folly and brutality of war." In "The World after the War," F. W. Pethick Lawrence deals with the idea of an "Enforced Peace." The writer denies the would-be analogy between a nation which is a community of individual men and women and the world which may be said be a community of sovereign states. He fears as well that the League will become "an instrument of tyranny in the hands of certain powerful nations." The "machinery for adjudicating disputes between national governments" is certainly necessary though insufficient in itself. "The friendly relations of separate states must be built up through free international institutions of all kinds," there being as well "a public forum in which genuine representatives of the peoples of the sovereign states shall assemble and give expression to their national point of view," this being instead of secret dispomacy. The final article, "Philosophy and the World," is devoted to Immanuel Kant.

From Holland News. Published by the Anti-War League, The Hague.

Another One to Be Counted

Dorchester, Mass., Sunday, June 17, 1917.

To the Members of Christ Church (Unitarian), of Dorchester.

Dear Friends:

Since my pilgrimage to Washington in the interest of Peace on April the first, last, I have been aware of a growing sentiment of dissatisfaction with my peaceable convictions, and my manifest inability to give myself whole-heartedly to the support of the Government in the present war. This spirit of disfavor regarding me and the opinions which I hold has grown greater, rather than less, with the passing months. Recently, I am told, certain members of this church have withdrawn their presence and support from our activities. That this should be so is a matter which I lament as much as any of you; and yet, things being as they are, I am not surprised at the action of some of my parishoners in withdrawing their support from one with whom, and with whose ideas, they have little in common.

A great fear has taken possession of the minds of a large number of our people, and many of them feel keenly the fact that I have not followed the majority into a state of mind which attempts to find solace for their fears in smiting with the sword a misguided and pathetic nation. I do not question the sincerity and valor of those with whom I do not find myself in agreement on this momentous question. I do, however, sincerely question if the attitude of the majority who oppose me is a becoming one for members of a Church of Christ. In my opinion no Christian Church and no minister of Jesus Christ has any right to allow merely national considerations, even for a moment, to supersede the world-wide affirmations and implications of Christianity.

My position is that war, as a method of settling national and international disputes, is futile, wicked and eternally wrong. The truth cannot be vindicated by a fight. Killing men will not kill their beliefs. To die for a principle is more effective than to kill for it. And the way to end war is to fight WAR;—not to add fuel to the flames by supporting further war. I desire to be clear and explicit as to why I oppose this war and all wars.

But I know that this nation is at war, and I therefore realize that there exists an irreconcilable difference of opinions between myself and the majority of my supporters here in Christ Church. Acting upon the courteous request of my Board of Trustees, I refrained from preaching a sermon on "The Conscientious Objector," which I had prepared for Sunday morning, June 3rd. At that time I saw the "handwriting on the wall," and felt that my services as minister of Christ Church were no longer popular with a majority of my people. Yet I forbore to offer my resignation then and there out of a consideration for the church's welfare, and a desire to see what would follow my effort to sacrifice my own personal preference in order to secure the continuance of a united church.

More recently there has been borne in upon myself the conviction that if I continued to remain your minister the breach between myself and certain of my supporters must grow wider and deeper with the passing weeks. Hence I have reached the inevitable conclusion that the only candid and generous thing for me to do would be for me to tender you my resignation to take effect forthwith, or as soon after today as the Board of Trustees sees fit to accept it. This I do herewith in the belief that it will be acceptable to all concerned.

I have no desire to further embarrass many of you who feel called upon to defend your minister for the stand which he has taken. Neither do I want to bring your church into public ridicule (as certain of my people have intimated I was doing by failing to support the war). On the contrary, I wish for Christ Church the most useful and successful future possible to any church. I only regret that the war has sidetracked the splendid prospects which followed my ministry in the early months of my pastorate. It may be that, under other, and more acceptable, leadership in these trying times, the dreams which I had of an enlarged Christ Church will yet be realized.

At all events, I shall not stand in the way of their realization. I have tried to do my duty as I saw it. I have tried to hold up the light in the face of darkness, and to preserve my self-respect in the midst of almost universal irreligion and unfaith. I have been true to my conscience and to humanity. Therefore I resign my ministry to this church with the firm conviction that such action is best on my part,—best for you, and best for me.

PAUL HARRIS DRAKE.

From a Bas-Relief of Frank B. Sanborn

To Ralph Waldo Emerson, Poet, Philosopher, 1882

Oh! Blest those years of youthful hope, when every breeze was zephyr, every morning May! When as we bravely climbed the slope of life's steep mount, we gained a wider scope with every stair, and could with joy survey the track beneath us and the upward way! Both lay in light, round both the breath of love, fragrant and warm, from heaven's own tropic blew; beside us, what glad comrades smiled and strove! Beyond us, what dim visions rose to view! With thee, dear master, through that morning land we journeyed happy: Thine the guiding hand, thine the far-looking eye, the dauntless smile, thy lofty song of hope did the long march beguile.—*Frank B. Sanborn.*

V. D. Brenner, Sc., 1916.

Survey, June 16, 1917.

WAR.

I shook the throne of God with my two hands
And beat upon the doors of life incessantly;
I laughed when angels sang; and plucked their wings
Bare of their boasted brooding o'er the world;
I sang when pain was at its deepest height
Nor ceased till all the heavens filled with noise—
Noise—noise—from centre fires inbred in hell,
Whose lava licked the last event of Love
And strewed its ashes on the sanity of stars!

HARRIET LAKE-BURCH.

The Carmel of America

THE PROPHET.

Send now and gather to me all the people of America unto Mount Carmel; and gather the Prophets of War. Let them lay their sacrifice upon the altar they have made; I also will build an altar. But there shall no sacrifice be laid thereon except this People wills it. Then will we call upon our gods. And the god who by fire shall answer: let Him be God.

THE PEOPLE.

And the god who by Success shall answer: let Him be God!

THE PROPHET.

Behold! Ye are many; and I—am alone. Call now upon your god.

THE PROPHETS OF WAR.

God of Battles, Lord of Hosts, we cry to Thee. Hear, oh! hear, and answer us.

Heed the sacrifice we offer; human sacrifice to Thee! Let Thy fire descend from heaven; and extirpate the foe!

Wealth we lay upon Thine altar; ships; and guns; and flesh and blood.

THE PEOPLE.

Lord, wilt Thou destroy us?

THE PROPHET.

Call him louder! He heareth not. Call him louder; for he is a god! He is listening to the prayers of other nations; he is hovering o'er the distant battle fields.

Lacerate yourselves with guns and cannon; and leap upon the altar ye have made.

Call your children to pass through the fire ye have kindled; *they* are your sacrifice unto your god.

THE PEOPLE.

Lord, who shall stand in the day of Thy wrath?

THE PROPHET.

Gather in your temples; lift your voices in a multitude. Surely might shall triumph; pray for Victory!

Heap the sacrifice upon the altar; bring more ships, more guns, more men!

THE PEOPLE.

The Harvest is ended; the summer days are gone. And yet no Power cometh to help us.

THE PROPHETS OF WAR.

(To the People.)

The sacrifice is even yet too small. In former times the god of battles granted victory for thousands; only millions satisfy him now. Bring here your wealth, your selves, your sons!

THE PEOPLE.

(To the Prophets of War.)

The fire that *you* call down from heaven scourgeth *us*.

THE PROPHET.

Call him louder!

Cast yourselves upon the altar; cry aloud and call upon your god. None will hear you; no voice will answer you!

THE PROPHETS OF WAR.

Hear our cry, O God!
Mark how the scorner derideth us!

AFTER THE WIND AND THE FIRE, A STILL, SMALL VOICE.

Behold, He that sitteth in the heavens shall laugh; the Lord shall have them in derision.

THE PEOPLE.

(To the Prophets of War.)

Where is now your god?

THE PROPHETS OF WAR.

Hear our cry, O God!
Hear and answer!
Hear and answer!

Silence; the pestilence that walketh in darkness, and the destruction that wasteth at noonday.

THE PROPHET.

Come, all ye people, and draw near.

Lord God of Jesus of Nazareth, open now the eyes of this people that they may see and know that Thou only art God.

THE STILL, SMALL VOICE.

Be still, and know that I am God.

THE PEOPLE.

(To the Prophet.)

What doth thy God require of us?

THE PROPHET.

Ye people, rend your hearts, and not your bodies. The God of Jesus asks a *living* sacrifice: not guns, or ships, or mangled, bleeding flesh. He asks the sacrifice of pride upon His altar; and offerings of humility, forgiveness, love.

THE PEOPLE.

No! Rather will we fight! You know not what you ask! The sacrifice of War is small compared to this.

THE PROPHET.

This sacrifice alone will bring the fire from Heaven!

THE PEOPLE.

The fire that *thou* wouldst bring from Heaven would *consume* us! Thou dost not ask the life of men—but of the *nation*.

THE PROPHET.

Be it so! God sees the end from the beginning. In the end He sees, I know not if this nation lives or dies; but if ye seek not first *His Kingdom*, life and death shall be alike to you.

THE STILL, SMALL VOICE.

He that loseth his life for my sake, the same shall find it.

THE PEOPLE.

'Tis more than life—it is the sacrifice of *honor* that thou askest.

THE PROPHET.

So the world may deem it now. They scoffed at Jesus on his cross; and yet, the world has not forgotten.

THE STILL, SMALL VOICE.

Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it beareth much fruit.

THE PROPHET.

Ye people, turn again unto the Lord your God; for He will have mercy and abundantly pardon.

The morning light shall lie upon the Western hills; and you, if you endure the cross, despise the shame, shall be the Christ among nations, lifted up in sign of Peace, and Love.

THE PEOPLE.

This is treason! He is false! Let him be silenced!

THE PROPHET.

O Lord, they have slain all Thy prophets with the sword; and I only am left. And behold, they seek my life, to take it away!

THE STILL, SMALL VOICE.

When the Lord cometh, shall he find faith on the Earth?

THE PEOPLE.

God of Battles, Lord of Hosts, out of the depths we cry to Thee!
Hear our cry, O God!
Hear and answer!
Hear!

SILENCE.

THE STILL, SMALL VOICE.

They that take the sword shall perish by the sword. Is not His word like a fire; and like a hammer that breaketh the rock?

Hartford, Conn. HELEN L. WILLCOX.

Silence—

"Silence," says Carlyle, "is the element in which great things fashion themselves," or, as he says in an even stronger way, "Speech is of Time, Silence of Eternity."

The Swiss inscription reads, according to Maeterlinck, "Sprechen ist silbern, Schweigen ist golden" (Speech is silver, Silence is golden).

There may be divine opportunities (not many) when one soul can reveal himself fully to another, but such communication can only pass after a preparation of silence. It is indeed only when silent, in the hour of our meditation and prayer, that some rays of light shall penetrate our darkness or some heavenly beauty our homeliness.

It is in the silence that the soul learns to transmute the trivial, the mean, the coarse, the degraded into treasures often of immortal strength and beauty.

In this silence, which may come to all of us, we may rise to those high thoughts said to be revealed by the angels. For how could speech, however fluent, give clearness and inspiration to a lazy, sluggish and muddy life? It is when the external gates are closed that the internal doors open into the temple of the higher truth.

It is not meant here that silence is a stupid inaction, an indifference to the higher meaning of the world's intellectual or spiritual achievement, or an indifference to the higher things of our nature. For it is here that temptation comes in and we are enticed to a shameful sin, which we once thought to be impossible. It surely must imply an active, conscious silence that isolates us each day from all the influences of the masses, from the trivialities in which we so often spend ourselves. For it is in the hours of thought and feeling that we come to the love of the true and beautiful, those "sensations sweet felt in the blood and felt along the heart."

It is when the lips of the body are silent that the lips of the soul speak. Then are heard those true words, which may at times restrain, but more often urge us onward. For it is in obedience or disobedience to these voices we shall find our happiness or our misery.

It cannot be doubted that the preachers, poets and prophets have something good to reveal, but they have reason to fear that this good may be cheapened or degraded by its revelation. For if one speaks from fear, from vanity, from the love of notoriety, or the love of money, the pure gold of the quality of the revelation has been dimmed.

How many there are who do not know what silence or thought or feeling brings. There are the august realms of truth in which the thinker loves to dwell, but above these lie the measureless mansions of the poet and the saint. It is in the silent, meditative, reverent hours that seeds are sown, which in time ripen into flowers of immortal loveliness.

This does not imply that we shall neglect the opportunity of intellectual communion, the hours of social converse, of innocent amusement, but it does imply that we shall observe inviolably the hours of thought and feeling when we shall retire (at least in imagination) within ourselves, and the angels shall be invited to come in. Then the poets, the thinkers, the great dreamers shall give us their message, it may be the unexpected, it may be the perilous, but surely in the end, the blessed.

It is the *conscious* capacity for truth, beauty and affection which is the unique element that separates man from the animal. But with this consciousness there is an awful responsibility, and the fear and terror to those who go down into the valley of the shadows. And where shall we receive the strength and courage, if not in the secret silence, that shall fit us for life, for destiny and for death?

JAMES G. TOWNSEND.

THE SHADOW LINE.

(An appreciation of Conrad's novel of that name.)

The tang of the sea
The soughing of the wind
Dead calm in a tropical ocean
A fever stricken crew,
And a youth in his first command.
Thus does the romancer of the sea
Set the stage for this drama of a voyage—
Voyage of one crew and one man
Who crosses that shadowy line
Between youth and its maturity.
I have traveled this voyage and the stripling is dead within me.
And as I have looked down upon my own broken and shattered responsibilities
Felt with this youth the failure of myself
To cope with the captain's duties set upon me.
But that indomitable spirit of youth
Savior of us all, when we are young, carries through the storm
Of torn, wrecked life, a soul, and safe it comes
Into the harbor, at the close of day.
Strong is youth's fight
'Gainst superstition and maturer sage advice
Sometimes thoughtless, careless of the wiser way,
Intolerant, believing in self, courageous,
And when the shadow line is passed
Looking upon men from eyes
Filled with the flame of responsibility,
Eager for the task,
Proven in the fire of life,
Found true,
And blessed with continuity of hope.

—*Howard Willard Cook.*

From the Boston Transcript.

WHAT OF TOMORROW?

From printed page and living stage,
From dell and hill, in voices shrill,
From bloody rage, where battles wage,
The words still hold, "Thou shalt not kill."

From senseless wars by bloody Mars,
From doleful moans and sickening groans,
From painful scars and weeping stars,
The cry of want appeals to stones.

From ruins of Art with pungent smart,
From reckless waste and brutish haste,
From soulless mart and mourning heart,
The call for Love is met with Hate.

Must Motherhood face a slaughtered race?
Must widow's mite be turned to blight?
Must wifehood's fate find a decrepit mate?
Must children's light become darkest night?

What of the phase of coming days?
Will its path of needs be strewn with weeds?
Will want disgrace the coming race
With cry unheard when Justice pleads?

Birmingham, Ala. SAMUEL ULLMAN.

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Emerson

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XXI.

The Enlargement of Skepticism
Thomas Paine 1737-1809

Leader—Dr. Lewis B. Fisher.

The world is my country; to do good is my religion.
"The Rights of Man," Paine.

In locating Thomas Paine we have to deal with three different sets of opinion about him. First, there is Paine's opinion of himself, which was a very exalted one, making him fully as great and useful to America as Washington, Franklin or Adams. Second, there is the opinion of the orthodox summed up by ex-President Roosevelt. He said that Paine was "a filthy little atheist." The third opinion, that held by the Thomas Paine Association, which has worked incessantly to find every scrap of information about Paine, contained in four large volumes by Moncour Daniel Conway. These ardent defenders prove decisively that every word spoken against their idol is a lie and that his greatness entitles him to be known forever as clear sighted, wise, brave and benevolent.

An ordinary person is puzzled between these three sets of opinions, and may wish he had joined the great mass of Americans who do not know and do not care which opinion is the true one. We may be sure that Paine was not a "filthy little atheist," but the suspicion is that he was not an angel. He had some fine, strong, admirable qualities, but at the end of his life he insisted on writing on the subject of systematic theology from which some good angel should have saved him. He seems to have seen many things straight, but on this theme he had an awful squint. However we all have our pet myopias and would rather go on record as *doing* all Paine did, than to be set down forever as *saying* what Teddy said.

To get at the truth we will try, first, to get the few essential facts and dates about his life and time, and second, read what he himself wrote and let it have its way in us freely.

He was born in England in 1737 and died in America in 1809. The Paines were poor and life in England was hard and unlucky. When a lad he ran away from home and tried to take a voyage on the ship "Terrible" under a captain whose name was Death. Not succeeding he worked for his father as a staymaker and was an exciseman, a gauger, a shopkeeper, school teacher, and it is said tried to be a preacher. He married and his wife died. He married again and his wife did not die, so Paine left her in England and came to America in 1774, he being then thirty-seven years old and not having a penny in the world. He was not guilty of wife desertion. They were both willing to part and he sent her money when he had any and spoke of her kindly always.

Benjamin Franklin had known Paine in England, had taken a liking to him and an introduction from him to friends in Philadelphia secured Paine a position as tutor and editor of the *Pennsylvania Magazine*. The salary for both tasks was about $250 a year. He stayed in America until after the Revolution was over, rendering America a service entitling him to perpetual honor, when he went to England in 1787, partly to secure a patent on an iron bridge he had invented.

But human freedom interested him more than bridges, and in 1789 we find him in France, mixed with the revolution there. In 1802 he came back to America, lived in Hammontown, N. J., and on his farm at New Rochelle and died in New York City.

In the bare frames of facts and dates, set the picture of what the man wrote and did, that you may see his soul. From the age of thirty-seven to fifty in America, as editor and pamphleteer, he made his first clear trumpet call for human freedom. He attacked African slavery in America. He asked us to consider with what right and decency we complained of efforts to enslave us when we ourselves were enslaving thousands of negroes. He was from the start for the rights of man, irrespective of race or color. The slave interests whispered that Paine was a British spy, but the outcome of his efforts was the organization of the first American Anti-Slavery Society. In 1776 he wrote "Common Sense," one of the noblest products of the human mind. He was read widely and although circulation was then slow, by July 4, 1776, the people were ready for the Declaration of Independence and no one man had so much to do with bringing that event about as had Thomas Paine. "Common Sense" today is the best picture that exists of the England of that time, against which we were rebelling. War against any such government as England's was then, was as right as it is to hunt wolves that devour the flocks.

Many thought that Franklin wrote the little volume, and one lady asked him why he was so harsh as to say "The royal brute of England." Franklin assured the lady that he did not write the book; if he had written it he would not have so dishonored the brute creation. Next we see Paine enlisted under Washington as a common soldier. He found time while serving to issue thirteen numbers of a pamphlet called "The Crisis," beginning, "These are the times that try men's souls." The naked and hungry soldiers listened to Paine's words and forgot their suffering and won battles. Paine as Clerk of the Pennsylvania Assembly read the gloomiest letter ever written by Washington about the suffering and financial weakness of the country. There was $500 in the treasury to pay Paine's salary. He turned every dollar of it back to the government. That gift was instrumental in founding the Bank of Philadelphia, which saved the country.

The period from 1787 to 1802 Paine spent in England and France. The French Revolution was in the air. Staid, conservative England looked with hatred on such an overturning as France was trying. Edmund Burke came out with his "Reflections on the French Revolution." Instantly Paine forgot his bridges and issued another pamphlet, "The Rights of

Man." He had to leave England at once to escape arrest and probable death. This book is one of the great pleas for democracy. Burke thought of the Revolution only as bloody anarchy, that the people had no right to frame a government for themselves or choose their own governors, and cited a resolution of a hundred years before his time, "The people of England submit themselves, their heirs and posterities, forever, to the end of time."

Paine said no one generation of men had any right to bind other generations to the end of time. This book, "The Rights of Man," is still worth careful reading, and the author of it was a great benefactor of the human race. Paine was warmly received in France and made a member of the convention. He did his utmost to save the life of Louis XIV on the ground that the Republic ought not to stoop to slaying a weak and narrow minded man. As a result he was imprisoned and narrowly escaped execution.

So far Paine is great and admirable. While his arrest and imprisonment were imminent, suffering cruelly from the injustice of it all, and feeling deserted, he wrote "The Age of Reason." This book angered the whole Christian world. I think the "Age of Reason" has done and is still doing an immense damage to mankind. Not because Paine is an infidel; he was not. He had a most reverent and profound belief in One God. It is not disturbing to me to have Paine shoot holes through the system known as Calvinism, which was the Christianity he railed against. His book is not a hundredth part as harmful as Jonathan Edwards' sermon on "Sinners in the Hands of an Angry God." Calvinism as a theological system cannot be maligned; there is nothing bad enough to malign it with. But Thomas Paine was a Deist. He writes:

> The idea of a word of God, in print, or writing, or speech, is absurd.
>
> The creation we behold is the only word of God.
>
> The moral duty of man consists in imitating the moral goodness of God manifested in Creation.

This is the system known as Deism. There is no revealing of God in History, in persons, in Christ, in the Bible; the only revelation of God is in nature or creation. The "Age of Reason" consists in a sharp, bitter attack on the Bible and an argument to show that in nature or creation only have we a true word of God. If this is the whole truth, what do we know about God? When the sun shines and all is well we feel sure that God is good. When reverses come we feel sure the world is ruled by a malignant devil. I see sun and moon and stars, and hills and vales and woods and waters and conclude that God is good, or in other moods I see storm, earthquake, disease, famine, pestilence, and hear wolves howl and see tigers leap and snakes crawl, and I say God is the devil. Nearly all the things that men are forbidden to do because they are wrong are nature's performances every day. We make a big fuss about a German sinking a boat without warning, but icebergs, shoals, winds and storms do that all the time. We say "thou shalt not kill," but nature kills, and very often tortures her victims before she lets them die, with a torment that makes a cat with a mouse look like a friend, and a Sioux savage seem a gentleman. Deism says imitate this God you see in nature, and so say Nietzsche and Bernhardi and the rest of them. For a submarine to sink a thousand human souls without warning, is exactly imitating nature as far as poor feeble man can do it.

Almost every position that Paine took in his attack on the Bible modern Higher Criticism takes. His knowledge and critical sense were very remarkable and commendable as applied to our Bible. That which we object to is not so much what Paine saw as it is in what he entirely failed to see. He was stone blind to the real glories of the Bible, which is the glory of a race, beginning in slavery and ignorance and trying to find God in a man and in mankind. He absolutely failed to see the hidden thread of purpose in it all; to find God in the living soul of living man. We know a little of the beauties and glories and wonders of nature. We also know a little of its awful pain and mystery. When I want God, I look for a living human soul. I look at the teacher that walked the hills and vales of Galilee, and taught, and finally who was nailed to the Cross on Calvary, in his indestructible idealism about a Kingdom of God, a Kingdom of man, righteousness, justice, life, truth, love. One hour with that dreamer of dreams brings me nearer to the heart of God than all the nature and creation that Deism sees. He that hath seen hills and skies may or may not have seen God, but the figure lifted up on Calvary said to me the profoundest thing ever spoken when he said, "He that hath seen me hath seen the Father."

Paine could not see the MAN that the Bible was written to lead him to. Shall we damn him for that? If you have not made the mistake of Paine, and if you do see the central fact of the Bible, that that ideal man lifted up before the universe on Calvary is the best expression of the Eternal that has been here, if you do see that, all hatred of Paine, and all other men, will die and in its place will come love to God and Love to man.

QUESTIONS.

1. What great American men were Paine's friends and contemporaries?
2. Name some of his famous writings and give quotations from each.
3. What caused him to write the "Age of Reason"?
4. What were some of the fallacies of his argument?
5. What does America owe Paine for his work in her behalf?

SONGS OUT OF STRESS.

BARTER

Life has loveliness to sell—
All beautiful and splendid things,
Blue waves whitened on a cliff,
Climbing fire that sways and sings,
And chidren's faces looking up
Holding wonder like a cup.

Life has loveliness to sell—
Music like a curve of gold,
Scent of pine trees in the rain,
Eyes that love you, arms that hold,
And for your spirit's still delight,
Holy thoughts that star the night.

Spend all you have for loveliness,
Buy it and never count the cost;
For one white singing hour of peace
Count many a year of strife well lost,
And for a breath of ecstasy
Give all you have been or could be.

From *Poetry.* —*Sara Teasdale.*

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THE FIELD

"The World is my country, to do Good is my Religion."

NOTES

The Tower Hill Summer Encampment will be open to guests, June 30th.

The Post Office and telephonic communication during Mr. Jones's vacation will be at Tower Hill, Wisconsin. The railroad, telegraphic and express stations will be at Spring Green, Wisconsin, situated on the Prairie du Chien division of the Chicago, Milwaukee and St. Paul R. R., thirty-five miles west of Madison.

FREE RELIGIOUS ASSOCIATION.

The Fiftieth Anniversary Celebration of the Free Religious Association of America, at Boston, May 24 and 25, was a memorable affair. At the business meeting on the 24th, John Haynes Holmes, of New York; George Grover Mills, of Boston, and Miss Frances M. Dadmun, of Cambridge, Mass., were re-elected President, Secretary and Treasurer, respectively. The Secretary's annual report showed a large increase of membership, particularly in the Western States and largely on account of the present emphasis of the Association on Industrial Democracy and World Unity. The following vice-presidents were elected: Jenkin Lloyd Jones, of Chicago; Stephen S. Wise, of New York; Charles W. Wendte, Newton, Mass.; John Herman Randall, Mount Morris Baptist Church, New York; Edwin D. Mead, Boston; Dean Lee S. McCollester, Tufts College, Mass.; William M. Salter, Silver Lake, N. H.; Frank Oliver Hall, New York; William L. Sullivan, New York; Anna Garlin Spencer, Meadville, Pa.; President William Trufant Foster, Reed College, Portland, Oregon; William C. Gannett, Cambridge, Mass. The following directors were also elected: Charles E. Beals, Worcester, Mass.; Caleb S. S. Dutton, San Francisco, Cal; Emerson P. Harris, Montclair, N. J.; George Nasmyth, Boston, Mass.; Frank C. Doan, Summit, N. J.; Levi M. Powers, Gloucester, Mass.; Alson H. Robinson, Cincinnati, Ohio; C. C. Ramsey, Boston, Mass.; Emmanuel Sternheim, Sioux City, Iowa; Willard L. Sperry, Boston, Mass.; Arthur L. Weartherly, Lincoln, Nebraska; Eleanor Wood Whitman, Boston, Mass.

The following resolution was adopted:

The Free Religious Association of America, in Fiftieth Annual Meeting assembled, at Copley Hall, Boston, regrets that the American Conscription Act, unlike the English, made no provision for individual conscientious objectors, and requests that the President will nevertheless so administer the Act as to provide exemptions for individuals on religious or other conscientious grounds.

The matter of removal of headquarters to New York or Chicago was discussed and referred to the Directors with suggestion of referendum vote of the membership.

At the convention on the morning of the 25th, at Tremont Temple, Rev. John Haynes Holmes, as President, delivered the opening address, after which were addresses by Rev. Samuel McChord Crothers, of Cambridge, Mass., on "Emerson and the Free Religious Movement"; George Willis Cooke on "The History and Principles of Free Religion," and Prof. Anna Garlin Spencer, of Meadville Theological School, on "Fifty Years of Social Thought and Service." At the luncheon held in Theodore Parker Memorial Hall, over three hundred were present. There were brief addresses on the general theme: "Freedom, Justice and Good-will in 1917 and after," by John Haynes Holmes, Harry F. Ward, S. K. Ratcliffe, of London, William L. Sullivan, Lee S. McCollester, Charles R. Joy, Lucia Ames Mead and Charles Fleischer. Charles W. Wendte, ex-president of the Association acted as Toastmaster. In the evening, at Ford Hall, a Mass Meeting which packed the building was a fitting close to the anniversary. The Secretary, George Grover Mills, was in the Chair and read congratulatory messages from Dr. Jenkin Lloyd Jones, Rabbi Emmanuel Sternheim, of Sioux City, Iowa, and others. Rabbi Stephen S. Wise, of New York, spoke eloquently on "The Phophetic Aspect of Free Religion," Rev. John Haynes Holmes delivered a compelling address on "Democracy, Political and Industrial" and Dr. George Nasmyth, author of "Social Progress and the Darwinian Theory," brought the evening to a close with a splendid plea for "World Unity and World Religion." This Fiftieth Anniversary Celebration was worthy of the best traditions of the Association, for it was not so much a looking backward as the beginning of a mighty forward movement.

THE PEOPLE'S COUNCIL

For Democracy and Terms of Peace

"A campaign to enlist church people and religious organizations under the banner of the People's Council of America has been begun under the active direction of the Reverend Linly Gordon, formerly pastor of a Louisville Church of the Disciples of Christ and later pastor of a church of the same denomination in Sidney, Australia. Beginning in Louisville and in Lexington, Ky., where he lived for four years as a student in the University of Kentucky, the Reverend Mr. Gordon will extend his work throughout the South. He is commissioned to establish local people's councils, which will be affiliated with the national body. The purpose of the movement is to bring about "an early and permanent peace," to further the cause of democracy, and to assist in maintaining labor standards during the war.

Mr. Gordon comes of a family of Laborites in Australia and was prominent in the referendum campaign by which conscription was rejected in that country.

"The plan of the People's Council grew out of the First American Conference for Democracy and Terms of

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Peace held in New York, May 30 and 31, which selected an Organizing Committee instructed "to organize a permanent delegated People's Council from all sympathetic groups, to give immediate and permanent effect to the resolutions of the First American Conference for Democracy and Terms of Peace." When the plans for the Council were launched at the Madison Square Garden mass meeting, over 15,000 people cheered.

The purpose of the Council as expressed in the Resolutions above referred to, is to secure an early, democratic and general peace in harmony with the principles outlined by New Russia, namely:—no forcible annexations; no punitive indemnities; free development for all nationalities.

Other purposes are to urge international organization for the maintenance of world peace; to induce our government to state concretely the terms upon which it is willing to make peace; to safeguard labor standards; to preserve and extend democracy and liberty within the United States.

Any organization, international, national, sectional, state, county or local, including local organizations of the People's Council consisting of fifty members or more and endorsing the principles of the People's Council of America for Democracy and Peace will be entitled to representation. The basis will be one delegate for the first thousand or fraction thereof, and one additional delegate for every additional thousand or major fraction thereof. But in no case will any organization be represented by more than three delegates.

The final basis of representation and the scope of the work will be determined by the Council itself when the delegates come together. But so much is certain:—The People's Council will be a "People's power" body in constant operation. It will be a clearing-house for the democratic forces of the country. It will maintain central headquarters with a permanent office staff. It will conduct a publicity bureau. It will uphold the rights of labor. It will be a stronghold of defense for our fundamental American rights of free speech, free press, peaceful assembly and the right to petition the government. It may take a nationwide unofficial referendum on such questions as conscription and America's concrete peace terms."

THE CHICAGO BRANCH OF THE PEOPLE'S COUNCIL

In Chicago much is being done to organize along the lines laid down by the plan outlined above, initiated at the Chicago Auditorium Meeting of May 27 and the New York Madison Square Gardens Conference of May 30-31. Chicago Headquarters have been opened from which a bulletin is being issued entitled *"The People's Council."* The first number, dated May 27th, contains complete reports of the addresses delivered at the Auditorium meeting by Miss Mary McDowell, Dean Robert M. Lovett of the University of Chicago, Seymour Stedman and the Rev. Fred A. Moore. It may be had for five cents per copy, $1.00 per year.

Four large and inspiring group meetings were held in different sections of Chicago on June 22, 24, and 26, of which some account will be given next week.

A call has been issued for the Second American Conference on Democracy and Terms of Peace to be held in Chicago on July 7-8, similar in plan with that held in New York on May 30-31 and reported Editorially in UNITY for June 7. All in sympathy with the purpose of the Conference who can possibly attend are urged to do so, and organizations are invited to send delegates. All sessions of the conference save the final Sunday afternoon mass meeting will be held in Auditorium Music Hall. The place of holding the mass meeting will be announced later.

July 7th, a. m.: Discussion of Conscription Law, Rights of Conscientious Objectors, and Methods of Financing the War.

July 7th, p. m.: Discussion on Safeguarding Labor Standards in War Time, and Safeguarding the Rights of Free Assemblage, Free Discussion and Free Press.

Saturday evening: "Forces Making for Democracy and Peace in Europe and America."

Sunday, July 8th, a. m.: Discussion of plans of the People's Council.

Sunday p. m.: Public mass meeting.

Among the members of the Conference or signers of the call, as listed in the bulletin, are Miss Jane Addams, Professor George B. Foster, Mrs. Catherine Waugh McCullogh, Mrs. Bertram W. Sippy, Episcopal Bishop Paul Jones of Utah, Rev. Sidney Strong of Seattle, Aldermen Rodriguez and Kennedy of Chicago, Professor William I. Hull of Swarthmore, Prof. and Mrs. Wm. I. Thomas, Dr. Alice Hamilton, Mrs. Wm. F. Dummer, Rev. Irwin St. J. Tucker, Mrs. Eleanor D. Karsten, Mr. E. C. Wentworth, Robert Howe, Mrs. Harriet Stokes Thompson, Mrs. Mary H. Wilmarth, Miss Florence Holbrook, and Dr. and Mrs. Jenkin Lloyd Jones.

For full information and membership blanks, address the "People's Council, Room 504, 116 S. Michigan Ave., Chicago." Contributions to defray the expenses of the Conference are desired.

Q.

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ALL SOULS CHURCH

Summer Announcement

Rev. Harry Foster Burns of Oshkosh, Wis., will be in residence at Lincoln Centre and will occupy the pulpit of All Souls Church from July 8th until August 29, inclusive. His topic on July 8th will be: "The Faith That Stands the Test." The organist for the summer will be Mr. Chas. G. Cocke of Chicago. Miss Grace Poole, also of Chicago, will act as soloist.

A hospitality committee chosen from the membership will welcome all comers.

The supplies for September 2, 9, and 16 will be announced later. Mr. Jones will return to preach his after-vacation sermon on September 23.

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